

# *The* Converted Catholic Magazine



**LET'S SHOW THEM, AMERICA!**

**FRANCO AGAIN SPRINKLED WITH HOLY WATER**

**CANADA'S MARIAN CONGRESS**

**THE CATHOLIC CHURCH IN THE AMERICAN COMMUNITY**

**THOSE 'BIGOTED' PROTESTANTS!**

**EX-PRIEST MADE PRESBYTERIAN MODERATOR**

**THE END OF THE BEGINNING**

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**SEPTEMBER, 1947**

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# THE CONVERTED CATHOLIC MAGAZINE

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"When thou art converted, strengthen thy brethren."—Luke xii: 32.

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# The Converted Catholic Magazine

Edited by Former Catholic Priests

PUBLISHED SINCE 1883

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SEPTEMBER, 1947

No. 7

## LET'S SHOW THEM, AMERICA!

AMERICA today is threatened by two forces whose ideologies, aims and ways of life are subversive of all that made America great as a religious and industrial nation. They would completely destroy what we cherish and which to date has made America the most prosperous and most Christian nation to develop out of the agonies and strifes of other nations in the past.

One of these is Communism, the other Roman Catholicism. Of Communism, the newer and more uncertain of these two dangers, little need be said, for its methods are admittedly totalitarian and non-Christian. Of Roman Catholicism, we have more definite knowledge, since nothing could be more clear and unmistakable than the announced goal of its teachings and activities—especially as regards its plans for the conquest of America. A clear example of this is the following public pronouncement by the Jesuit Francis X. Talbot, former editor of *America*, as published in the *N. Y. Globe* on December 14, 1930:

"The old Protestant culture is about at the end of its rope. The first settlers of our country established this distinctly Protestant culture, being chiefly from Protestant countries, so that our history from the beginning of the republic has been predominantly non-Catholic. It has given the complexion to the country, entered our legislation, sociology and economics, is the basis of our commerce and industry and, in fact, has formed a great part of the American people. For 150 years the Protestant element was strongest, and we admit it.

"This Christian culture is a wave receding, and we Catholics are living in a most important day, with one culture vanishing, another gaining strength. Why can't we raise a tidal wave that will bring Catholic culture into the United States? Why can't we make the United States Catholic in legislation, Catholic in justice, aims and ideals? We are the greatest numerically in the country, strong and growing in the arts and education. We are now ready to expand. Now is the time to organize and strike hard to put the Catholic idea before all."

Note that the attack is specifically against the 150 years of American Protestant cultural progress in *education, legislation, justice, the arts, aims and*

*ideals.* Implied also, of course, is the destruction of the heritage of the Protestant Christian faith, and the denial of religious freedom to all but Roman Catholics. Already great victories have been won by the Roman Catholic Church in the undermining of America's public-school system of education, and in favor of its own parochial schools. Legislation is also to a great extent influenced already by Roman Catholic pressure, and Catholic 'justice' tends to rule our large centers of population by its corrupt moral code.

Is it true that this "Christian culture" of Protestant America is a wave receding? Even if it were true, there would be all the more reason for Protestants to wake up and turn this ebb tide into a full-crested wave that would re-establish their Protestant Christian culture and sweep away the subversive invaders who threaten to drown out all that has been built up during the past 150 years.

If it were true that the Roman Catholic Church could succeed, as this Jesuit spokesman so confidently asserts, in raising a tidal wave that would destroy America's 150 years of Protestant Christian culture, what would this mean? It would mean that this Christian culture is rootless and false, and without power to resist the onslaught of the opposite culture of the Roman Catholic Church. Has Christian culture then no longer any driving force? Can Christ have failed us—especially now in the time of America's greatest need?

*The real danger of Roman Catholicism's attack on America is the fact that it is carried on under the guise of a religion that is respected and held in very high esteem.* It is difficult for a tolerant, democratic people to grasp the fact that subversive influences can work under the cloak of religion. It is considered bad taste and smacking of bigotry and intolerance in America to question the motives of the officials of any religious organization. Cardinal Spellman recently warned Americans through the pages of one of our multi-million-circulation magazines that "bigotry is un-American," thus implying that it is un-American to find fault with Roman Catholic aims and activities, no matter how bigoted and subversive of the very principle of American tolerance they may be.

*Communism, on the other hand, is not so difficult to condemn because Communism is open atheism. It is the naked wolf without the sheep's clothing, and therefore everyone's privilege to compete in the measure of hysterical condemnation that can be raised against it.* Most Americans hate and abhor Communism and are on guard against it. Few in America want it. Neither does Europe want it, as those nations have proved who have been left free to reject it. But no one is free to say he hates Roman Catholicism.

To begin the defense of America's Protestant Christian culture, the first need then is *a revival of faith in these institutions of American life that Roman Catholicism and Communism seek to destroy.* In themselves, if properly safe-

guarded and made to work, is their own defense. They can be made to show that they can overcome the onslaught against them. This is a 'power-age,' and these American institutions have the power to survive and progress. But power needs to be demonstrated. To demonstrate means to *show*. Let us, therefore, *show them, America!*

## THE POPE AND PERON

THE VATICAN still continues to cultivate and cooperate with Fascist dictators, despite the tragic results of its collaboration in the recent past with such destroyers of Christian civilization as Hitler, Mussolini, Pétain et al. The present Vatican-Fascist tie-up is nearer home to Americans—on our very doorstep in Argentina.

The much-trumpeted triumphant tour of Senora Evita Perón, wife of Argentina's dictator, has underscored the Catholic Church's flair for dealing with dictators and blessing their regimes. She left for Europe by special plane, according to the N. Y. *Times'* report from Buenos Aires, to be the "guest of high officials of Spain, the Vatican, Portugal . . . as Argentina's unofficial ambassadress." In Spain she was feted by Franco and Fascist-saluted his bully boys of the Falange. Franco decorated her with the medal of "Isabella the Catholic." In Madrid before a crowd of 40,000 she lauded the "true distributive democracy" of Franco Spain and Argentina as opposed to (United States) "false deceptive democracy."

With great pomp and ceremony, Dictator Perón's wife was received in solemn audience by Pope Pius XII on June 27, during which, according to the N. Y. *Herald Tribune*, "The twen-

ty-seven-year-old wife of President Perón heard her husband described by Pope Pius XII in flattering terms." The next day, the N. Y. *Times* reported in a dispatch from Rome: "Pope Pius XII today awarded the Grand Cross of the Order of Pius IX to President Juan Perón of Argentina." The report went on to say: "The badge of the Order—second in importance and dignity among pontifical decorations—was sent from the Vatican to the Argentine Embassy for forwarding to General Perón."

A further report, in the N. Y. *Herald Tribune* of last June 25, states that Perón is planning "with the aid of Spain and the Vatican, to build a third great bloc of nations capable of holding a balance of power between the United States and Russia. This bloc is to be Latin, both in Europe and America, and the tie that binds it is to be a common faith in the Roman Catholic Church."

Thus, Catholic Fascism again raises its ugly head.



## JESUIT PLANNED IT ALL

THE CLIMAX to all the stories of Senora Perón's glamorous trip was the significant item in the N. Y. *Times'* report (July 22) of her visit to France. It says: "Her program for her visit has been laid out by Father Herman Beni-

tez of the Jesuits, who also handled the details of her visits to Rome and Madrid."



### THANKS, READERS!

OUR READERS are to be congratulated on the successful reaction caused by their thousands of letters to *McCall's* magazine protesting the series of articles by Mrs. Clare Booth Luce telling why she became a Roman Catholic. *McCall's* were fairly staggered by the flood of letters they received demanding that, in all fairness, space should also be given to the story of some converted priest. It was hardly to be expected that a commercial magazine of its kind would take the risk of offending the Roman Catholic Church to this extent.

But our readers' protests had another good effect. When *McCall's* purchased Mrs. Luce's story for publication in their 3½-million-circulation magazine, they also signed her to edit a department (similar to the one that Mrs. Franklin D. Roosevelt edits for another magazine) in which she would answer questions on religious matters.

How this plan fell through because of the thousands of protests by our readers against Mrs. Luce's articles, was told as follows by Walter Winchell in his column for last June 24, in the *Boston Daily Record*: "After *McCall's* published the two pieces, they received so many thousands of letters disapproving them, that they begged Clare to be released from the contract . . . She agreed."

### 'OUT OF THE LABYRINTH'

HAVING OBTAINED so much publicity by her articles in *McCall's* magazine on why she joined the Catholic Church, Mrs. Luce is now making ready a book on the same subject which will be widely publicized early this fall. It is reported that her publishers have already advanced her \$25,000 as royalties. With the backing of the Catholic Church, sales of her book are expected to reach huge dimensions.

In answer and as a challenge to Mrs. Luce, Agora Publishing Company is also featuring for publication in October a classic defense of Evangelical Christianity by L. H. Lehmann, editor of *THE CONVERTED CATHOLIC MAGAZINE*. From the wealth of his unique experiences as a converted priest and director of Christ's Mission, Dr. Lehmann is competent to confound Mrs. Luce's reasons, borrowed from her tutor Msgr. Fulton J. Sheen, to explain her submission to Rome.

*Out of the Labyrinth* is the title of Dr. Lehmann's new book, and is a sequel to his previous book, *The Soul of a Priest*, in which he tells the candid story of his life as a priest on three continents. *Out of the Labyrinth* is the inspiring story of his further spiritual development since his conversion to Evangelical Christianity, set off by contrast with the teachings and practices of Roman Catholicism which he knows so well from his experiences as a priest.

To offset the tremendous publicity to be given Mrs. Luce's book, Protestants are being urged to cooperate in making possible also a wide publicity for Dr. Lehmann's fine defense of Protestant Christianity in *Out of the*

*Labyrinth.* Readers of THE CONVERTED CATHOLIC MAGAZINE are requested to help this in every way possible. One practical way would be to have advertisements inserted in your local papers or magazines. The wording of such advertisements will be supplied on request.

### EX-PRIEST MADE PRESBYTERIAN MODERATOR

CONGRATULATIONS to our friend and colleague, Frank F. Payas, former Roman Catholic priest, who was elected last June as moderator of the Presbytery of Santa Fé, New Mexico. Reporting this item of news—which the secular press of America completely ignored—the *Christian Century* of June 4 added: "He is loved by both English and Spanish-speaking ministers."

Mr. Payas resigned from the Roman Catholic priesthood in 1944 and immediately entered the Presbyterian seminary at Dubuque University, Iowa, and was later ordained to the Presbyterian ministry. He had served as a priest in the Loup district of Chicago for many years.

To us he writes as follows: "Let us put our trust in the mighty fortress our God. I am becoming deeply convinced that God is preparing many servants to oppose the great Goliath, proud and boastful. Your magazine may be the David to defeat him. So be it, with God's grace!"

FOR \$1.00 WE WILL MAIL A SAMPLE COPY OF THE CONVERTED CATHOLIC MAGAZINE TO TEN OF YOUR FRIENDS AND ACQUAINTANCES.

### 'ALL SOLD OUT'

IL MERCANTE



— Come non ci sono posti nemmeno per noi?  
— No, e la colpa è vostra che li avete venduti tutti.

ABOVE is a sample of the present wave of anti-clericalism in Italy. This cartoon appeared in the Roman newspaper 'Il Mercante' of Jan. 17, 1947, as a result of which the editor was indicted under section 402 of the penal code drawn up by Mussolini to protect the Catholic Church from criticism.

It depicts a group of priests arriving at the gates of heaven (*Paradiso*) to find all the seats 'sold out' (*Tutto Esaurito*). "How is it there are no seats left for us?" they indignantly ask St. Peter. "It's all your own fault," St. Peter answers. "You yourselves have already sold them all out."

### SCRIPTURE LANDMARKS

"I will follow the Scripture wherever it leads me, and I will renounce the most cherished opinion rather than shape or alter a syllable of the inspired Book. It is not mine to make God's Word consistent, but to believe that it is so. When a text stands in the road I drive no further. The Romans had a God they called 'Terminus,' the God of the Landmarks. Holy Scripture is my sacred landmark: woe is me if I remove it."—C. H. Spurgeon



## THE CATHOLIC CHURCH IN THE AMERICAN COMMUNITY\*

By L. H. LEHMANN

[*THIS is an outline of a course of five lectures which the author has been giving at The Biblical Seminary in New York. He has prepared it for publication from a term paper presented by Mr. Merrill Graves, one of his students, as requirement of the course. It is hoped that it may serve as an example of the practical value of such a course of instruction for ministers and seminary students, and that it may encourage other seminaries and colleges throughout the country to institute a similar course. Publication in enlarged, textbook form is contemplated.*]

THE OBJECT of this course was to show a clear picture of the teachings of Evangelical Christianity as compared and contrasted with the teachings of Roman Catholicism. The five subjects treated were as follows:

- I ROMAN CATHOLIC SOTERIOLOGY (SALVATION)
- II ROMAN CATHOLIC MORAL CODE (SIN)
- III THE ROMAN CHURCH AND MARRIAGE
- IV THE ROMAN CHURCH AND POLITICS
- V A CONTRASTING SUMMARY OF ROMANISM AND PROTESTANTISM

AS MINISTERS of the Gospel of Christ, it is our duty to know what is taking place in our community. We must know the institutions and organizations in the community and what are their aims and objectives. Of prime importance, however, is the positive proclamation of the Gospel of Christ. But as Protestants we must also know the basic premises of our faith. This knowledge leads us to the discovery that the difference be-

tween Protestantism and Roman Catholicism is substantially the same today in our American communities as it was at the time of the Reformation when Roman Catholics began to protest against the errors of their Church.

### I. ROMAN CATHOLIC SOTERIOLOGY

For four thousand years before Christ there was no saviour though there was a universal desire for one in the hearts of all men. During this period two common elements were found in all religions: a *sacrificial priesthood* and the teaching of an *incomplete salvation*. The priests were looked to as mediators between God and man. Such an exalted position tended to corrupt them. They were regarded by the people as more than human and used their power over the souls of men for political purposes. They could not offer assurance of complete salvation after death. The best they could offer was continued existence of further expiation and suffering for sin under the general name of *reincarnation*.

But with the coming of Christ a

\*(Copyright, 1947, by L. H. Lehmann)

completely new element was added to religion—*salvation in Christ is complete*—"to the uttermost." This is what makes Christianity unique—the "Evangel," the new message. Sacrifices by priests were no longer needed. Christ is the complete and perfect saviour and mediator between God and man.

It will be noted at once that Roman Catholicism has retained in its doctrine of salvation the basic teachings of pre-Christian religions:

*First:* a human priest is necessary for salvation. He is believed to be a mediator between God and man who must offer sacrifice daily for the sins of men and forgive them their sins continually in confession.

*Second:* The "sacrifice of the mass" offered by Roman Catholic priests is a denial of the completeness of Christ's sacrifice on Calvary. The priest is said to complete the sacrifice of Christ (is even said "to add to and improve upon Calvary"), as if it were defective. Yet there is no assurance of full salvation after death. The possibility of salvation is offered, but only through the Church.

Yet despite this teaching of incomplete salvation—rather because of it—the Roman Church claims tremendous powers. Its pope is the mouthpiece of God on earth; he is the "Vicar of Jesus Christ" to whom all power is given in earth and in heaven; he is "infallible," and able to pardon sin, grant indulgences, etc. *Yet he can assure no one of salvation after death.* If the pope and his priests could as-

sure people of salvation here and now, it would sweep away the entire foundations of the Roman Catholic Church as now constituted. Its whole structure is geared to function in accordance with its teaching of an *incomplete salvation*. It can thus be easily seen why the Church of Rome was so opposed to the reassertion of the Gospel teaching of full and complete salvation through Christ alone at the time of the Protestant Reformation. It is for this reason that it continues to use every means to destroy the effects of the Protestant Reformation today in our American communities.

The Gospel teaching dispenses entirely with the necessity of priest and pope (*Heb.* chs. 7 and 10). So destructive of Roman Catholic soteriology is this true Christian teaching, that it is made a mortal sin of 'presumption' in Roman Catholic teaching for anyone to believe that Jesus Christ can completely justify by grace through faith. The decrees of the Council of Trent (Canons 9 to 14) *anathematize* (curse) all who believe "*that by faith alone the sinner is justified,*" or "*that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sin.*"

*Third:* Basic in Roman Catholic teaching is its doctrine about *purgatory*, which is just another name for reincarnation. This is attractive to the human heart, for it offers a second chance in another life no matter how sinful you are in this one up till the moment of death. In spite of the suffering in this lake of fire and the



teaching that "Purgatory is a suburb of hell" . . . and that "the temperature is about the same in both regions," it has the following advantages: 1. It gives hardened sinners another chance after death, and there is the promise that priests and people on earth, by offering masses and prayers, can get them out in the end or shorten their stay there. 2. It leaves room for continued indulgence in sin, in view of the belief that expiation can be made after death. No Roman Catholic dares to hope that he will get to heaven direct after he dies. He is content to depend on the power of the priest to absolve him before he dies and so make him "not bad enough for hell yet not good enough for heaven." This is the very best that a priest has to offer.

Roman Catholicism would seem therefore to be primarily a religion of expediency, arranged in such a way that everything done for sinners redounds to the power and prestige of the Church and its priests. Nevertheless, it is a very popular religion, and appeals not only to the weakness of human nature in its own members, but also to that of the vast number of the unchurched and the unbelievers who are affected by the influence of its moral code in the large centers of population in America where Roman Catholics (and sin)<sup>1</sup> abound. Contrasting the Gospel way of salvation and that taught by the Roman Catholic Church, one can safely say they are diametrically opposed.

<sup>1</sup>Bishop John F. Noll of Ft. Wayne, Ind., admitted last March 12 that: "Nearly all the evils of society prevail most where we [Catholics] live and not where Protestants live," as quoted in the N. Y. Times of March 13, 1947.

## II. ROMAN CATHOLIC MORAL CODE

In the previous section, we have seen that the business of the Roman Catholic Church is not salvation, for it teaches and promises only incomplete salvation—which is a contradiction in terms, since no one can ever be at the same time saved and not saved. In Christ's teaching, you are either completely saved or completely lost. The real business of the Catholic Church, therefore, would seem to be to foster and specialize in sin. This is proved by an examination of its moral code, which consists mainly in a set of legalisms that multiplies sins by distinctions and divisions and thus creates many ways of committing sin. The corollary of this is that ways and means must be found to make it easy to forgive the multitude of sins thus created. The Jesuits, the ruling caste of priests in the Catholic Church, have specialized in this. Their system of 'probabilism' consists in finding as many reasons as possible for forgiving sins in confession. They go to the extreme of forgiving a person who says he is not really sorry for his sins, but is merely *sorry because he can't be sorry*, or because he is afraid that if he doesn't say he is sorry he will go to hell.

There are four main divisions of sin in the Roman Catholic Church: 1. *Original sin*, which is taken away only by Baptism; 2. *Mortal sin*, which must be confessed to a priest; 3. *Venial sin*, which need not be confessed and which may be taken away by penances and other means; 4. *Sins against Church laws*, which in turn may be either mortal or venial.

The Catholic moral theologians keep close watch on all classifications and divisions of sins and often add new ones. They may be said to be specialists in sin. Mortal sin is "deadly" and unless a person in mortal sin is forgiven by a priest before he dies, he goes to hell. But even if he obtains the priest's absolution, a large but unknown amount of punishment remains to be expiated for in purgatory. Non-mortal sins need not be confessed to the priest, but the priest alone is the judge of what sins are mortal or venial.

The amount one may steal without committing a mortal sin depends upon the economic levels in different countries or sections of a country. In the United States it has been laid down that one may steal up to \$40.00 without committing a mortal sin.<sup>2</sup> Drinking, gambling and other habits considered as vices by Protestants are not counted as sins at all except when indulged in to excess—the point of excess being left to the confessor to determine. Specious ways are found by which one may break the Ten Commandments without committing sin.

If one is in extreme need of something, he can steal it from another if by doing so he does not reduce the other person to his state of need. Likewise, one may secretly compensate oneself for services or goods to which he considers he has a right. Some of the most deadly sins are those against the Church's own laws—missing mass on Sunday or eating meat on Friday. Joining in prayer with a Protestant, and, in some places even entering a Protestant church, is a mortal sin. It is more difficult, for instance, for a priest to obtain pardon for the sin of getting legally married than for the crime of murder.

This expedient regulating of sin and vice appeals to many who are not members of the Roman Catholic Church. It is very profitable for those engaged in the liquor business, gambling and other vices. It appeals to the weaknesses of human nature. Above all, it secures the Catholic Church's power over men, in this life and the next.

<sup>2</sup>For photographic proof, see *The Secret of Catholic Power*, by L. H. Lehmann.

# THE CONTRAST

## *The Gospel*

Sin is sin and only absolution for sin is through New Life (regeneration) in Christ.

## *Roman Catholicism*

Sin is our business. Nothing is taught about ending sin. You cannot escape sin even in death.

## III. THE ROMAN CHURCH AND MARRIAGE

Marriage in the Roman Church is considered a sacrament and as such the Church alone has complete authority over it. Neither the State nor

Protestant Churches have any inherent right to legislate for the validity of marriage. Divorce is not recognized but is circumvented by means of annulments.

The Catholic Church has never re-

linquished this claim over marriages of all baptized persons — Protestant and Catholic. Before the Reformation it was not possible for any baptized person to be married outside the Roman Catholic Church, and after the Reformation all Protestant marriages were condemned. Not until the *Ne Temere* decree of 1908 were Protestant marriages recognized by the Roman Church as valid, and then only through the blanket dispensation contained in this decree. But even after 1908, the Church of Rome still refuses to recognize as valid any marriage of a baptized Roman Catholic and a Protestant (or two Catholics) contracted before a Protestant minister or a civil judge. Catholics married before a Protestant minister are also excommunicated.

Mixed marriages are permitted by the Catholic Church only by formal contract.<sup>3</sup> Among the conditions in this contract are: the marriage must be performed only by an authorized Roman priest; all spiritual rights of the unborn children must be assigned completely to the Roman Catholic Church. Mixed marriages are also used as a means of proselyting. The Protestant party must take instructions in the Roman Catholic religion and the Catholic party is obliged to do everything possible to convert the Protestant party to the Roman Catholic faith.

Many and devious excuses are

<sup>3</sup>For photographic evidence of these contracts, see *Mixed Marriages in the Catholic Church*, by L. H. Lehmann.

found to annul marriages of Catholics so as to permit another marriage. One is if the marriage was performed before a Protestant minister, or if there was a defect in the baptism of the Protestant party. One of the most fantastic was the reason given for annulling the marriage of Consuelo Vanderbilt to the Duke of Marlborough—both Protestants originally married in a Protestant Church. It was proved that she had been forced into the marriage by her mother. This, in the regular course of events, would have been a canonical cause for annulment, but it so happened that it was also proved that she had left her husband but went back to him of her own free will. This, again, according to Roman canon law, would have made the marriage valid. But, in order to free the Duke to marry a Catholic girl, the Roman Rota decided that since she was a woman, she would not have known this provision of canon law, and therefore her marriage was not automatically validated when she voluntarily consented to go back and live with her husband. It was further stated that *even if she did know this provision of canon law, "such knowledge was not to be presumed in a woman."*

A solution to the problem of mixed marriages still needs to be found by Protestants, and it is necessary that Protestant congregations and their pastors get together to devise ways and means of preventing their members from marrying Roman Catholics and signing away the spiritual rights of their unborn children.

#### IV. NATURE AND STRUCTURE OF ROMAN CATHOLICISM

Roman Catholicism claims exclusive right to divine existence. It is the only Church chartered by God. Almighty God gave the charter to Peter through Christ. Thus it is the only Church that has a right to exist. The Roman Church is the sole caretaker of the spiritual life of all people.

Since the things of the spirit are above material things, the Roman Church also claims superior control over all other institutions of human life—education, marriage, charitable works, cultural activities, (movies, radio, hospitals, press and theater), politics and economics. As an absolute power under God, the Roman Church

claims absolute power in everything that affects mankind. It claims to be a "perfect society" independent of and superior to the civil State, which is also a "perfect society" but only as regards the *material* aspect of things. In the United States the Roman Church is not recognized as such, but only as a 'hierarchy.' The nature of this ecclesiastical hierarchy of the Roman Catholic Church is totalitarian, with the pope as indisputable dictator. Protestant Churches in America after 1776 adapted themselves to the democratic ideology which has been characteristic of the United States from that time till now. It is the admitted aim of the Roman Catholic hierarchy in America today to supplant that

#### V. SUMMARY CONTRASTING ROMANISM AND PROTESTANTISM

##### *Romanism*

1. Necessity of a sacrificial priesthood.  
Incomplete salvation.
2. You cannot escape sin, even after death. Your only hope, which is not sure, is in the Church, which controls sin.
3. Marriage is a sacrament and only the Roman Catholic Church has authority over it.
4. Claims jurisdiction over all institutions of life.

##### *Protestantism*

1. Priesthood of all believers, and high priesthood of Christ only.  
Complete and full salvation in Christ.
2. Sin is sin, and the only absolution from sin is through a New Life in Christ.
3. An honorable estate, personal under God and the State.
4. Institutions of life are the creation of the Spiritual Church in the hearts of believers who delegate authority to representatives of their choosing to order their functioning in the public forum.

Protestant democratic culture, that has lasted for 150 years, with the Roman Catholic authoritarian brand of culture. This would completely change the nature of all American institutions listed above.

Since the Roman Catholic Church is not recognized in American law as an independent juristic entity, it incorporates its dioceses and institutions only in those few states which have Church incorporation laws that suit its purpose and enable it to function as an authoritarian government without any democratic control by its members. In many States it does not incorporate at all, and the bishops hold all property in their names. Thus the source of all its power is kept in line

with its Canon Law #1518 that: "*The Roman Pontiff is the supreme administrator and dispenser of all the Church's goods and properties.*"

There is no tolerance in Roman Catholic countries for "heretics," yet complete freedom to teach and propagate its own teachings is claimed as a right in non-Catholic countries like the United States.

\* \* \*

Other source references used in this course:

*Romanism and the Gospel*, by C. Anderson Scott (\$2.00)

*Our Priceless Heritage*, by Henry Woods (\$2.00)

*The Catholic Church in a Democracy*, by L. H. Lehmann (25¢)

## EIRE is 93% ROMAN CATHOLIC

The Society for Irish Church Missions has been laboring unceasingly since 1849 to bring the Gospel to the people.

Our work includes:

### *Mission Church and Instruction Center in Dublin*

Several converts, including a priest have already been received into fellowship in 1947.

### *Colportage Activity*

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## TWISTED MORALITY

A SORDID, but significant story was related in New York newspapers last June 28—of a rapist-robber who devoutly desisted from his criminal act upon Evelyn Conklin, a pretty Catholic girl of 22, when she began praying for help to the Virgin Mary. Her captor suddenly halted and released her, according to the account in the N. Y. *Daily News*, and said: *"It's all right, Sister. I'm a Catholic, too. I won't hurt you."*

He then led her back to her car where his three companion-thugs began looting her of her valuables. They took her wrist watch, money and other things, but when one of them reached for a gold cross on her throat, the Catholic thug sternly vetoed it: "Not that," he said, and it remained. But they took her car.

This strange mixture of crime and religion is often evidenced as a prod-

uct of the Catholic conscience. There was the case some years ago of "Two-Gun Crowley," a desperate Catholic gun-man who was long hunted for many murders. Finally cornered, on a Thursday, in down-town New York, he shot it out with the police, killing two of them and wounding others. Crowley himself was wounded in the fight and brought to the prison hospital. As reported in the newspapers, he was sufficiently recovered the next day to eat a meal, and when asked would he like a beefsteak he shuddered and piously exclaimed, *"Oh, no! This is Friday. It would be a mortal sin to eat meat today!"*

Which reminds us again of the two Catholic boys who stole the hot dogs from the vendor's stall. Suddenly one of them, gorging himself with his mouth full of stolen hot dog, spit it out and clutched at his companion's arm. *"You can't eat it today,"* he warned him. *"This is Friday!"*

## .. Cardinal Spellman Has Not Answered ..

THE FOLLOWING QUESTIONS ADDRESSED TO HIM BY THE REV. GEORGE A. CRAPULLO IN A SERMON ANSWERING THE CARDINAL'S CHARGE OF PROTESTANT "BIGOTRY."

- 1) Have you, as a prominent member of the Roman Catholic Hierarchy, ever exerted your great influence to reduce Catholic bigotry in such lands as Italy and Spain where your church is the State Church?
- 2) Is the Roman Catholic Hierarchy doing anything in South America to reduce Catholic persecution and intolerance?
- 3) Do you claim that the Roman Catholic Church grants the same religious liberty to all people all over the world as is granted by Protestants?
- 4) Is it not true that your Church is unwilling to cooperate with the other Christian Churches in forming a World Council of Churches to promote Christian fellowship and service?

Rev. Mr. Crapullo is pastor of the Irving Square Presbyterian Church, Wil-son Avenue, Brooklyn, N. Y. His fighting sermon was extensively reported in the N. Y. *Times* of June 16 and the *Herald Tribune* of June 22.

## FRANCO AGAIN SPRINKLED WITH HOLY WATER

ONCE AGAIN, the Roman Catholic Church has come to the aid of Franco. Shortly before the so-called Spanish plebiscite on July 6, pre-arranged in classic Fascist style to secure an overwhelming "Yes" vote for Franco's Law of Succession, Cardinal Pla y Deniel issued a pastoral letter telling Catholics how to 'vote.' According to the N. Y. *Times* of June 14, the Cardinal instructed the Spanish people that "*an appeal must be made to all her [the Church's] sons in the moments that may be as decisive as those of 1936 [when Generalissimo Francisco Franco rose up against the Republic Government].*" The brackets in the above quotation are part of the N. Y. *Times*' correspondent's report, and leave no doubt that the Catholic Church ordered support of the 'election' of Franco for life as dictator of Spain, the same as it ordered support of him in his cruel Fascist war against the Spanish Republic in 1936.

The Cardinal goes further and justifies his action by the precedent set by Pope Pius XII in instructing the Italian people how to vote last year in the first post-war elections in Italy. He then added: "*The Church exercises her directing and moral mastery in connection with the obligations and very grave responsibility of the vote in moments that are decisive for the future of peoples.*" Elections of this kind in all countries are "decisive moments for the future of peoples."

Cardinal Pla further testifies, ac-

cording to the *Times*' report, that, "during his twenty-eight years as a bishop he has had to speak three times on problems affecting the national Constitution — in 1923 (when the Primo de Rivera dictatorship was established); in 1931 (when the Republic replaced the monarchy), and in 1936 (when the Army revolted against the government). Always, he says, he based himself not only upon the papal encyclicals, but also upon 'the doctrines that we believe the soundest' of the sixteenth century theologians, St. Robert Bellarmino, Francisco Suarez and Francisco Viteria." On all of these three occasions, Cardinal Pla used the dogmatic authority of the Catholic Church in favor of Fascism and against the democratic aspirations of the Spanish people.

Echoing Cardinal Pla's orders, pastoral letters of all the other bishops of Spain were read in the churches to the people urging them, according to the N. Y. *Times*' report of July 3, "to vote for the regime that has already done so much for Spain." The only silent voice was that of Cardinal Segura, Archbishop of Seville and super-monarchist who personally dislikes Franco.

But the Spanish hierarchy need scarcely have spoken at all, since in the 'Yes' plebiscite on July 6, by which Franco was 'elected' virtual King of Spain for life, all who were ever convicted or even suspected of holding opinions opposed to his dictatorial regime were barred from the polls. The day before the election, everyone was warned to secure a receipt at the polls that he had voted, since this receipt



would be necessary for the obtaining of food rationing cards and for continuance in public employment. The ballots were burned immediately after they were counted.

## THOSE 'BIGOTED' PROTESTANTS!

THE OUTCRY by Catholic leaders in their own and the secular press against what they call a "Protestant crusade against the Catholic Church in the United States," is proof that Protestants have become aware of the urgent need to defend their American principles of religious freedom and separation of Church and State against the determined attacks by the Roman Catholic Church. Scare headlines in Catholic papers accuse Protestants of setting up "Anti-Catholic Organizations to Battle Catholics," and in general to raise the cry of 'bigotry' against the just rights of Americans to safeguard their most cherished constitutional principles.

Here are a few samples of what the terrible Protestants have been doing to defend these rights, and which are quoted in the *Catholic Register* of last June 8 to substantiate the cry for sympathy that has been set up throughout the nation: "*Baptists Seek Constitutional Bar—calling for Constitutional Amendment to rule out federal aid for parochial schools;*" "*Presbyterians Act to Create Tension*"—by authorizing their General Council to take "any and all actions pertaining to Church and State relations that may be necessary before the General Assembly

meets in 1948;" "*Bus Bill Withdrawn in Wisconsin Legislature;*" "*Methodists Uphold No Aid for Catholics.*"

Cardinal Spellman's crocodile tears were so copious over this terrible Protestant "persecution" of the Catholic Church, that his loud wailings of 'bigotry' at the commencement exercises at Fordham University last June 11 got front-page headlines and three columns of space in the *N. Y. Times* the following day. He unjustly characterized "this newest upsurge of Anti-Catholic feelings," as having for its object "the halting of the growth and expansion of Catholic education in the United States." He accused the Protestants of attacking "the patriotism of American Catholics," and "the Catholic Church as a social and cultural force in the United States." He denied Justice Robert Jackson's dissenting opinion (in the 5-to-4 Supreme Court's decision on the parochial school bus case last February) that "*the public school if not a product of Protestantism at least is more consistent with it than the Catholic culture and scheme of values,*" and ridiculed the assumption that the First Amendment's prohibition against 'laws respecting an establishment of religion' lays down a rule of faith, and that consequently, "all American people must agree to the dogma that in the sight of God all churches are of equal value."

In this, Cardinal Spellman puts himself on record as opposed to this First Amendment to the Constitution, and in doing so, proves himself to be

a good Catholic and a faithful servant of Vatican politics.

A squashing answer to Cardinal Spellman's wailings and false accusations appeared in the N. Y. Times the following June 14, over the signatures of Stanley I. Stuber, Publication director of the Northern Baptist Convention, Dr. Clyde Miller of Teachers College, Columbia University, and Guy E. Shieler, editor of the (Episcopal) *Churchman*: "To accuse others of intolerance and bigotry and of an attack upon the Catholic religion," they wrote, "merely because they stand for our constitutional guarantee of separation of Church and State, and oppose the Vatican's State's political philosophy, which would destroy that principle, is, we maintain, a complete evasion of the real issues." Reversing the Cardinal's charges, they state that what makes millions of Americans anxious with regard to the Catholic Church's activities, is to be found in "the political activities of the members of the Roman Catholic hierarchy who, as representatives of a foreign power, the Vatican State, have been carrying on unceasing propaganda and utilizing continuous and insistent pressure on press and radio and state and federal officials to break down our United States constitutional guarantee of separation of Church and State."

We agree with their final challenge:

*"So long as the Vatican insists upon maintaining a political State and utilizing the hierarchy everywhere to carry forward its political purpose, neither Cardinal Spellman nor any other spokesman for the Vatican has any right to hurl the charge of intolerance against those who are exercising the fundamental principle of freedom of dissent."*



## THAT METHODIST MILLION

(Included over 1,000 Roman Catholic Converts in New York)

OVER ONE MILLION new members were reported added to the Methodist Church in the U.S.A. last year (see our issue for last April, p. 125). This has been questioned and, as explained officially by Dr. Elmer T. Clark, editorial secretary of the Methodist Board of Missions, does not mean *net increase* of over a million. Of this number (1,021,210 to be exact), he says, "around one-fourth or one-third were received by transfer from other Methodist churches."

These statistics were collected during the recent Methodist Evangelical Crusade, and in Dr. Clark's report there is the following interesting fact. He says: "In the New York area alone more than a thousand of the new members came from the Roman Catholic Church."

## IN SPAIN

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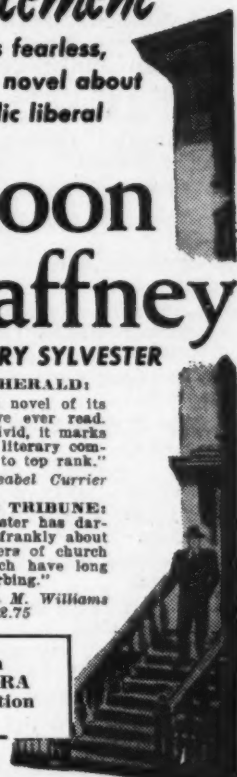
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## CANADA'S MARIAN CONGRESS

CANADA was treated to a full dose of Mariolatry during the Marian Congress held at Ottawa from last June 18 to 22. A special altar was erected at which some 200,000 people gathered for masses, and a 'miraculous' statue of the Virgin Mary was borne in procession on an elaborate float from Three Rivers to Ottawa with Catholics kneeling along the route. A group of Roman cardinals in resplendent scarlet and an army of bishops, priests and nuns lent the usual festive color to the scene.

Worship of Mary in the Roman Church is on the increase—with proportionate decrease of honor and service to Jesus Christ. Volumes of Marian literature are being multiplied, the latest being a huge tome under the new title of "Mariology" or the "Theology of Mary," said to comprise all the wonders and offices attributed to her. A Catechism of the True Devotion to Mary affirms that devotion to Mary is necessary for salvation, and quotes St. Jerome that: "God will not save us without the intercession of Mary." She is called "the Mediatrix of all Graces, and Jesus Christ, the only Mediator and Saviour, is pictured as a helpless babe on her breast. The progress of the paganization of all religions has ended this way, with God a tiny infant, helpless on the breast of a goddess.

As reporter for his *Gospel Witness*, Rev. Dr. T. T. Shields of Toronto went to Ottawa where he held Evangelical meetings in the Metropolitan

Tabernacle to offset the fanfare of this Catholic Marian spectacle. He found himself, he says, like Paul in Athens in a city full of idols, and aptly quotes *Acts 17:16*: "Now while Paul waited for them at Athens, his



Eileen Darby—Graphic House

### KISSING HER TOES

*Life Magazine* reported "... worshippers formed long lines and ... kissed her feet until the paint wore off her toes."



*spirit was provoked within him, as he beheld a city full of idols."* And to prove that this gilded wooden image that was accorded so much homage is in reality regarded by Catholics as an idol, and worshipped even apart from Mary herself, we quote his findings as follows:

We are well aware, he says, that our Roman Catholic friends heatedly deny that they practice idolatry: they affirm, or at least the more enlightened of them affirm, that they do not pray to images but to the persons the images represent. That is what the heathens say, or, at least, the more enlightened of them. That is what the Athenians had in mind when they inscribed an altar to "the unknown god," and yet Paul's wrath was provoked against their idolatry. Even supposing the Roman Catholic claim to be true with respect to idols, yet the Scripture gives no warrant for prayers to any but to God alone. It is not in Mary's name that our Saviour taught us to pray, but in His Own Name and in that Name alone.

The ceremonial entry of the statue of "Our Lady of the Cape," a four-foot gilded idol on a decorated truck, is thus described in the (Canadian) hierarchy's official daily paper *Le Droit*:

"When the Queen entered the grounds at half past nine, the torches were lighted, giving the ceremony a fairy-like appearance . . .

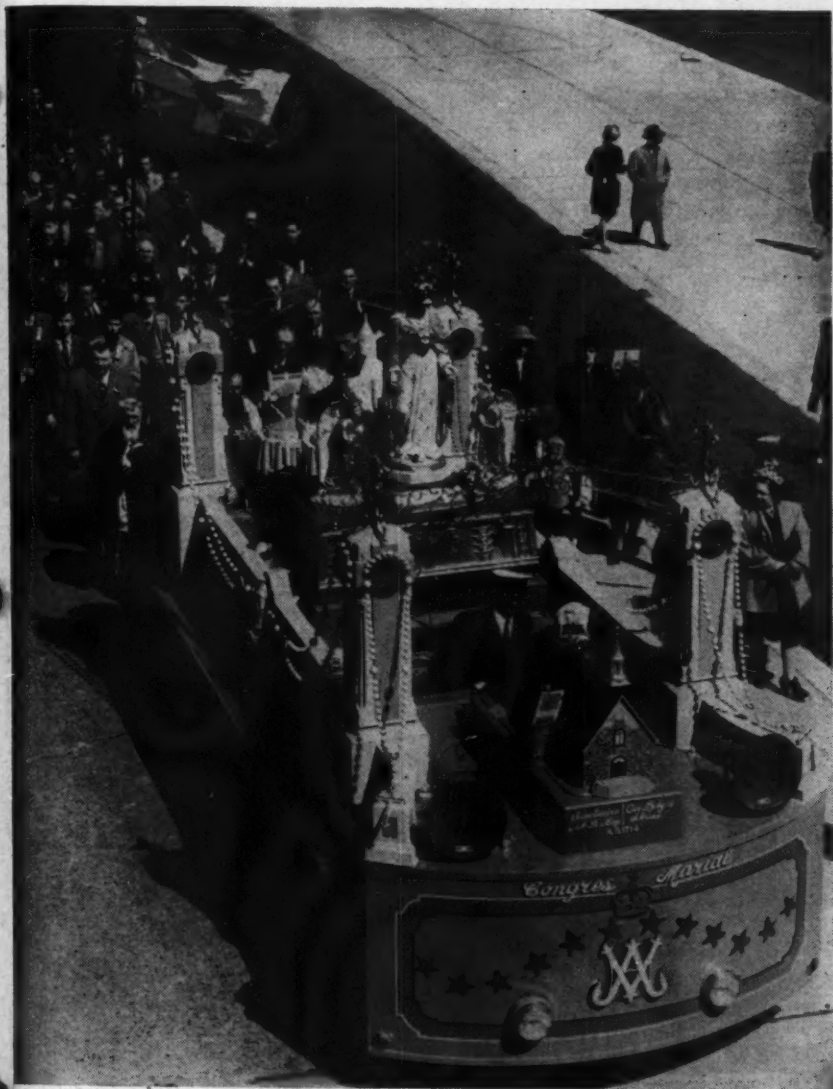
"His Excellency Monsignor Vachon welcomed Our Lady of the Cape to the capital and to the country and to the heart of the diocese:

" 'Our Lady of the Cape arrives to-

night at the heart of our diocese in the heart of our dear country. We express to her the most affectionate welcome; we have been expecting Her and we have been preparing ourselves to receive Her since the first of May when She left the sanctuary of the Cap de la Madeleine to make her pilgrimage across the parishes of five dioceses, which will be ever memorable in religious annals and in the history of our country.' "

Such is the language employed by the Archbishop of Ottawa, a candidate for the cardinalate and a man with scientific training. Our readers will notice that he was addressing the idol, since it, and not Mary, was being welcomed into the city. Indeed the prelate identifies Mary with the idol dedicated to her, as though they were one and the same thing. The use of capital letters for the pronoun "She" and "Her" when they refer to the statue will be noticed in our translation above. They follow the French original of the Archbishop's speech, and we remind our readers that the French language uses capital letters much more sparingly than English does. The fact of the matter is that, in the minds of the great masses of the Roman Catholic people in Ottawa, Mary and the idol were regarded as one and the same, and given the same reverence that is paid to Christ Himself.

Nothing was said by the priests or prelates to rebuke this attitude which is idolatry pure and simple, but on the contrary every official utterance, every gesture, and the whole Congress was evidently designed to foster such an attitude on the part of the people. On its "pilgrimage" to Ot-



# THE GILDED MADONNA ENTERS OTTAWA

Canada Wide

(Note that rosary beads are depicted as the chains by which her gears are worked)  
 Protestants regard this as idolatry, remembering the Second Commandment:  
*"Thou shalt not make unto thee any graven image . . ." "Thou shalt not bow  
 down thyself to them, nor serve them . . ."*

tawa the "miraculous statue" was handed the keys of the towns through which it passed; the Roman Catholic press referred to it as "the royal pilgrim" and spoke of the statue as though it were a person, endowed with all the attributes of thinking, feeling and willing. A priest on the staff of the University of Ottawa speaks in an official communique of "the motives that led her (*Our Lady of the Cape*) to take over the initiative of this trip . . . Doubtless she is coming to preside over the Congress personally . . ."



## MARY MEDIATRIX

"MARY THE MEDIATRESS"

(This is a Catholic picture of Mary  
"Mediatress of All Graces")

Nor did this Catholic display of power and spectacular nonsense pass off without a show of customary intolerance and violence. Outside the grounds where the Congress was held, two Protestant ministers peaceably handing out Gospel tracts were set upon by a priest and a group of young Catholic men. One of them was kicked and badly beaten. The police were called but failed to interfere and informed the ministers that no protection would be offered if they continued to give out the tracts. A resolution addressed to the Chief Magistrate of Ottawa protesting this was adopted on June 18 by the annual conference of the Montreal-Ottawa Association of Regular Baptist Churches.

### LUTHER SAID:

"BE OF GOOD CHEER! We have wagered everything on the Man, the Lord Christ, God's Son, Who certainly will never leave us. Body and soul rest on Him. Where He is, there are we. Of aught else I know nothing to trust in."

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#### PROPHECY

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# HOOFBEAT AND FOOTFALL\*

(The End of the Beginning)

**S**ENSITIVE SOULS today are burdened with sorrow to behold so much confusion and corruption—those precursors of violence—in every walk of life. And well do we sorrow, for as witnesses for the compassionate Christ we cannot stand apathetically by and watch a maddened world hurtling to destruction. For, listen—there are ominous hoofbeats in the distance. Do we not hear them quite distinctly now—see the fiery dust rising on the horizon, and feel the earth tremble uneasily! The apocalyptic horsemen are testing their steeds in preparation for their furious ride through the earth. Do our hearts faint within us?

They will, if we do not pause to listen again. But if we have ears that hear we can perceive also a footfall quietly approaching. Above the noise and confusion of this impatient world and the dreadful hoofbeats of the impatient steeds, we can hear the footfall of the Beloved, even our blessed Lord, Who promised never to leave us or forsake us.

*Do we not hear Thy footfall, O Beloved*

*Among the stars on many a moonless night*

*Do we not catch the whisper of Thy coming . . .*

There is something glorious in the thought that were the Church, from

Pentecost down, to form one vast circle around our Lord, our hands might possibly clasp those of the very beginning. *They* faced martyrdom and sealed their testimony with their blood. *Our* task now is as hard as theirs. We need "patience and contentedness with Christ's approbation, keeping His word, not denying His name" in the midst of the monstrous indifference to His claims, the insolent idolatry and all the swirling forces of evil.

There is something tremendously inspiring in the fact that for centuries now the reapers have been gathering in the sheaves, and that it is our privilege to be out in the field to bring in the final gleanings while the darkness lowers fast. There is a sense of hurry in the air, as there always is before a gathering storm. We must not take time to be shut up to sorrow—rather the sorrow must be closed up in us while quickly we work. (*Psalms* 126: 6).

What encouragement is there for the present hour? Even in the valley of Baca (weeping) is found refreshment, and we can pass through it going "from strength to strength." Tarry at Dothan and behold the mountain full of horses and chariots of fire and be told again that "they that be with us are more than they that be with them." Then climb to the "secret of the stairs" and hear the God of all comfort say, "*I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*" (*John* 16: 22).

\* This is the final chapter of Dr. L. H. Lehmann's forthcoming new book, *Out of the Labyrinth*, ©1947, by L. H. Lehmann.

For the joy of the Lord is our strength, and in His strength and joy let us watch and work and wait. Neither should the brief apparent triumph of culminating evil tempt us to retreat for an instant from the conflict and sink the soul in defeat; nor should any ecstasy of thought of soon-coming glory exempt us from the burden of this perishing world and care for the souls of men. *But as the hoofbeats draw nearer, know this assuredly, so also does the footfall.*

*And we, caught up in the air  
Shall see Thee, O Beloved, we shall  
see Thee  
In hush of adoration see Thee there.*

Poem by Amy Carmichael.

## ST. ANTHONY LET HIM DOWN!

THE FOLLOWING happened in Brighton, England, and was reported in the London *Evening Standard* of last April 10:

Father Power, the local priest in Brighton, caught one of his parishioners robbing the money box under St. Anthony's statue in his church by means of an alarm bell attached to the box. The culprit excused himself to the magistrate as follows:

"The offertory box was the box of St. Anthony. I am a Catholic and have always been a good one. I went to St. Anthony and asked him to give me a decent job in which I could be happy and offered to give him 5 shillings a week out of my money.

"I got a job as head waiter at a Brighton hotel. I had never been a head waiter before. I was working from six in the morning to twelve at night for £2 a week, and the first week there was only 2s.6d in tips.

"I thought St. Anthony had let me down and I went to the church to get my money back."

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## ANTI-CLERICAL OR DEMOCRATIC?

THE CONVERTED CATHOLIC MAGAZINE' and its editor are blamed by Msgr. Matthew Smith in the *Catholic Register* of last June 8 as playing a part in the current Protestant 'attack' against the Catholic Church. He says:

*"The Converted Catholic Magazine, published in New York by a group of soured 'ex-priests,' is another source of attack. Leo H. Lehmann is the editor, but the masthead carries seven names. Most of these men are immigrants. There is nothing wrong with being an immigrant, but there is much that is seriously wrong in bringing the dia-*

*bolical and intellectually foul methods of old-fashioned European anti-clericalism to these shores."*

We would answer that 'European anti-clericalism' is solely a product of Catholic countries, and that its adherents are always former devout Catholic people who have experienced the evils of Catholic Clericalism at first hand and devise means to counteract it and to educate their own Catholic people and Protestants about it. It is not a product of modern Protestant countries, where the Catholic Church is in the minority and where it is forced to behave itself and pretends to support Protestant principles of tolerance and decency for its own advantage.

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The Monsignor has twisted the facts around: it is not European anti-clericalism that has been brought to these shores, but rather Roman Catholic intolerance, its unethical code of morals and its anti-democratic and totalitarian ecclesiastical arrogance. If former priests and Catholic laymen protest against and warn their fellow-Americans about this, they are only being patriotic and gratefully American in doing so. Call it anti-clericalism if you wish. We prefer to call it being loyal to the American freedoms and pure Christian faith that we have learned on these shores.

In justice to Msgr. Smith, we must say that so far his writings about us in the *Catholic Register* have not been scurrilous, as is often the case in *Our Sunday Visitor*. In this article, however, he comes near to the shameful methods of the latter by falsely telling his credulous Catholic readers about ex-priests: "But it has been our observation that most of the men who have left priestly work . . . have been booted out of active service." We know of no priest connected with Christ's Mission at any time who was 'booted out' of the priesthood. Msgr. Smith knows as well as we do that the Catholic Church seldom if ever expels or excommunicates a priest these days. Protection is provided by the Church for morally delinquent priests, and all are welcomed back at any time.

### MORE OF MSGR. SMITH

THIS SAME Msgr. Smith, in the *Catholic Register* of last May 25, accuses us of misquoting him, (in our

issue of last Feb., p. 34), because we said that *he had admitted that at least 25,600 Roman Catholics had joined Protestant Churches in 1945*. "We did not make this admission," he now declares, and goes on jesuitically to say that, although he himself had arrived at that figure, it was estimated upon the "official statistical record" of the Missouri Synod of the Lutheran Church that, in the year 1945, 1,280 Roman Catholics had become members of that one Lutheran body alone.

To confound this Monsignor and the juggling of his own statement, let us quote his words as they appeared in his original statement in the *Register* of last September 29. He then wrote: "If the Missouri Synod figures are correct, and if the Synod represents five per cent of all American Protestants, this means that if we multiply the Synod's 1,280 figure by 20, we would reach the entire Protestant number. *The result would be 25,600, not 'tens of thousands.'*"

Examining his statement we find: 1) that he admits the Missouri Synod figures are official and therefore correct; 2) that this Synod represents only 3 per cent, not 5 per cent, of all American Protestants; 3) that, by the Monsignor's own method, the number should be nearly 50,000; 4) that the Monsignor should know that even his own figure of 25,600 equals two-and-a-half "tens of thousands."

It is well known that this Missouri Synod of the Lutherans requires very stiff conditions for membership. *The Christian Century* backs us up by stating that the total figure of 50,000 is



much too conservative, "since it is based upon the assumption that no other Protestant Church is more attractive to Catholics than this rigorous fundamental body." Estimated by the number of Roman Catholics who become Baptists, the total would be about 100,000 a year.



## CATHOLIC INTOLERANCE

WHEN CATHOLIC CHURCH officials talk of tolerance and religious freedom, they mean for their religion alone.

Further proof of this may be seen from the following orders issued by the Roman Catholic Bishop of Buffalo (N. Y.) to all his priests last March forbidding Catholics to worship in common with Protestants at public high school commencements. Dated from "The Chancery of the Diocese of Buffalo," it states:

"Reverend and Dear Father:

The attitude of the Church with regard to worship in conjunction with non-Catholics usually comes to a head with the annual public high school commencements.

Pastors who foresee possible misunderstandings should see the school authorities of their parishes, find out their plans for this year and make plans accordingly.

First of all, Catholics are not permitted to attend baccalaureate or commencement services held in a non-Catholic church.

Secondly, Catholics are not permitted to attend a Protestant service held anywhere. The customary form of Protes-

tant service is the following: Invocation, Hymn, Scripture Reading, Sermon, Hymn, Blessing. If the commencement exercises or the Baccalaureate service are planned on this model, tell the authorities that the Catholic students and parents may not attend, even though the priest is requested to give the sermon.

The invocation and the blessing are, however, permitted and may be given by a minister. The hymns are allowed if they are patriotic hymns, but not if they are religious.

The type of exercises that is permitted is the following: Invocation, patriotic hymns, address and blessing. If the address is not made a sermon, Catholics may attend even though it be given by a minister. Nor would the giving of an invocation and the blessing by a minister preclude the attendance at the exercise.

*It would be far better if no scripture reading were held.* If, however, the reading of the Scripture is done by a school official, attendance may be tolerated.

In some places the practice exists of having a priest conduct a religious service one year, the minister of one of the sects the next, and so on. *This practice is plain differentism and no priest may take part in it.*

Will you kindly devote your attention to this problem so that it is solved long before graduation. If there are any difficulties you cannot smooth out, let us know.

Asking every blessing of God, I am,

Sincerely yours,

—JOHN F. O'HARA, C.S.C.,  
Bishop of Buffalo"

March, 1947

\* \* \*

"Everyone who commits sin is a slave of sin . . . whom the son makes free is free indeed."—John 8:34, 36.

## JOHN KNOX ON THE ANTICHRIST

By JOHN J. KELLEY

**J**OHN KNOX, famous priest-reformer, begins his history by giving a list of the articles of faith attributed to the Lollards of Kyle, taken from the register of Glasgow. Of these the thirty-second article runs thus: "*That the pope is the head of of the Kirk of Antichrist.*"

Knox in taking the part of John Rough, a godly preacher, against Dean Annan, the Romanist, drove Annan from all his defenses. Annan was compelled to take shelter under the authority of the Church, which authority he said, "dammed all Lutherans and heretics and therefore he needed no further disputation."

To this Knox replied:

"Before we hold ourselves, or that ye can prove us, sufficiently convinced, we must define the Church by the right notes given to us in God's Scripture of the true Church; we must discern the immaculate spouse of Jesus Christ from the mother of confusion, spiritual Babylon, lest that impudently we embrace a harlot instead of the chaste spouse; yea, to speak in plain words, lest that we submit ourselves to Satan, thinking that we submit ourselves to Jesus Christ.

"For, as for your Roman Church,

as it is now corrupted, . . . I no more doubt but that it is the synogogue of Satan and the head thereof, called the pope, to be the man of sin of whom the apostle speaketh, than that I doubt Jesus Christ suffered by the procurement of the visible Church of Jerusalem. Yea, I offer myself by word or writing to prove the Roman Church this day further degenerate from the purity, which was in the days of the apostles, than was the Church of the Jews from the ordinances given by Moses when they consented to the innocent death of Jesus Christ."

John Knox was mighty in prayer. "*I fear his prayers more than an army of ten thousand,*" Mary Queen of Scots said of him. The Holy Spirit taught him the Scriptures and opened his understanding. He triumphed over all his critics.



## RELIGION IN RUSSIA

**N**OT BEING ABLE personally to vouch for the news that comes from behind the 'iron curtain' about religion in Russia, we have to depend upon the most reliable reports that come to hand. The latest of these is from the (Anglican) Archbishop of York, Dr. C. F. Garbett, whom no one would dare accuse of being a communist, even of the faintest pink. Writing in *The York Diocesan Leaflet* of last June 28—with the seeming intention of counteracting what he calls "the persistent Roman Catholic propaganda against the Russian Church"—he says:

"I am still repeatedly asked if religion is free and strong in Russia. All the in-

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formation I have received since I visited Russia over three years ago shows that the Orthodox Church of Russia is growing in strength.

"It has more freedom than it had under the Czars. Year by year more churches are reopened. From reliable sources I have just heard that in the Ukraine there are 9,000 parishes, with 7,000 priests and fifteen bishops and four seminaries. On all holy days the congregations are good, and in some churches huge.

"On my visit to the Middle East I heard frequently of the increasing influence of the Russian church. Through its faith, worship and devotion it is making once again a notable contribution to Christendom.

"Persistent Roman Catholic propaganda is directed against the Russian church as a submissive instrument of the state. The Russian church is indeed loyal to the new regime, and believes it is more in accordance with Christianity than are other social and economic systems. But its faith and worship are independent of the state. "The revival of the ancient church of Russia and its freedoms, recognized by the state, are most encouraging events in these critical days."

*"Where there is no priest there is no sacrifice, and where there is no sacrifice there is no religion. Without the priest the death and passion of Our Lord would be of no avail to us . . . See the power of the priest! By one word from his lips he changes a piece of bread into a God! A greater feat than the creation of the world . . . If I were to meet a priest and an angel, I would salute the priest before saluting the angel. The angel is a friend of God, but the priest holds the place of God. Next to God Himself the priest is everything."*

—The Priest, Imprimatur of Archbishop of Ottawa

## RENEWALS

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## LONELY POPE

THE REV. CARL A. GIESELER, pastor of St. John's Lutheran Church, Denver, Col., answered *Time* magazine's article on "The Pope's Day" as follows:

"I suppose 'The Pope's Day' is sufficiently newsworthy, even for your Protestant readers, to be included in *TIME*. I read it with some interest. One must admire the Pope's systematic life, if the day described is typical. I was, however, impressed with the man's loneliness. He never eats with anyone. How different from our Lord, whose vicar he claims to be, and of whom we read that He ate even with publicans and sinners! He is not married. How different from the Apostle Peter, whose successor the Pope pretends to be, and who, like the other Apostles, had a wife and a mother-in-law, the latter being healed of a fever by our Lord! The humblest Protestant preacher would not exchange positions with the head of the Roman Catholic Church."

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## THE PASSING SHOW

► **EVERYONE IS ASKING** why President Roosevelt specifically directed in his will that a series of letters exchanged between him and the late Cardinal Mundelein of Chicago must be kept secret and "should never be made public." Here are his own words about this correspondence, as quoted in the N. Y. 'Times' of last May 22: "But those which are in effect personal such as, for example, the longhand letters between the King of England and myself, or between Cardinal Mundelein and myself, are to be retained by me or my estate and should never be made public." Cardinal Mundelein was a frequent visitor at the White House during FDR's long tenure of office.

► **THE NEW YORK SYNOD** of the Presbyterian Church has officially reported that 618 former Roman Catholics had been converted and received into membership in 262 of its 779 churches during the year 1946. In the same year these same churches lost only 167 members to the Roman Catholic Church—about 4 to 1. A group of 162 churches reported that they have neither received members from nor lost any to the Roman Catholic Church.

► **ONE OF THE FEW** Buenos Aires (Argentina) newspapers with the courage to speak out and brave the wrath of Dictator Perón is *La Vanguardia*. George P. Howard reports in the *Christian Century* of last June 18. Sample of *La Vanguardia*'s blunt commentary on the tie-up between Perón and the Catholic hierarchy: "We have banded our public school system to a foreign potentate . . . We are allowing the hierarchy to 'Vaicanize' the Argentine school system."

► **SCHOOL TEXTBOOKS** in Argentina, Dr. Howard further reports, are prepared by the Catholic hierarchy and contain insults to liberals and Protestants. He also states that in the recent Presidential election, "It is estimated that the hierarchy swung 300,000 votes to Perón, thus enabling him to win by a majority of only 52 per cent of the total vote of 2,600,000."

► **CATHOLIC BOSTON'S** Catholic Mayor James M. Curley went to Federal jail last June 26, as his last attempt to obtain suspension of his sentence for mail fraud failed. Despite his conviction, and another for felony in 1933, Curley was re-elected Mayor of Boston in November, 1945, by an overwhelming vote and was met with bands and banners by jubilant priests and people on his return from Washington after his conviction for the mail fraud. While in jail, Curley will continue to receive his \$20,000-a-year salary as mayor and his political machine will be kept well oiled by his faithful Boston henchmen.

► **CATHOLIC BOSS** ('I-Am-the-Law') Frank Hague of Jersey City resigned as mayor last June 17 and placed the crown of his profitable kingdom on the head of his sister's son Frank Hague Eggers. The ceremony took place in Dickinson High School auditorium amid swirling spotlights, bursting aerial bombs, the blare of five brass bands and a *backdrop of flowers that alone cost \$40,000*. Of his 'retiring' (but by no means modest) uncle, the nephew and heir said: "To be permitted to follow in the footsteps of a predecessor . . . who has been so courageous, so honest and such an honorable humanitarian, is a task that is well-nigh impossible."

► **HAVE YOU NOTICED** how many leading Roman Cardinals have been to visit Uncle Sam this past year? Here's a list of them: Cardinals Von Preysing (Berlin); Tisserant (Rome); Gerlier (France); Yu Pin (China); McGuigan (Canada); Arteaga y Betancourt (Cuba); Mindszenty (Hungary); Frings (Germany); Griffin (England).

► **CATHOLIC NUNS** are employed as teachers in public schools in nineteen counties throughout Missouri. Representative Alice Tanner charged in the State legislature last March 20. She spoke in behalf of a bill that would deny State money to schools employing teachers who are ordained ministers, priests and nuns. Representative Henry Andrae opposed the bill, because, he said, "One third of the most qualified teachers in (his own) Cole County are Catholic sisters and would have to be removed from the public school system if the bill were passed."

► THE UNITED LUTHERAN SYNOD of New York, embracing 426 congregations, protested last June 5 against aid to parochial schools, "both Catholic and Protestant," in the Federal education bills sponsored by Senators Taft and Aiken. Lutherans strongly advocate their own parochial schools, but this protest stated: "To shift the burden of cost to the community would mean supporting an establishment of religion."

► THE SUBVERSIVE underground followers of Msgr. Josef Tiso, Hitler's priest-president of Slovakia who was hanged last April, are threatening the security of Czechoslovakia, according to a dispatch from Prague in the N. Y. 'Times' of last June 6. Ferdinand Durcansky, Tiso's former foreign minister, is safe in Italy from where he broadcasts daily to these Catholic underground forces in Slovakia.

► MSGR. FULTON J. SHEEN outdid himself in slandering Archbishop Gregorio, Russian Orthodox Metropolitan of Leningrad, by publicly stating that he was "a professor of atheism at the Atheistic College of the Soviet Union." As a result of a protest to the Pope, Msgr. Sheen had to apologize. But the Jesuit magazine *Civiltà Cattolica* in Rome has renewed the attack on the Russian Orthodox Church, accusing it of "supporting the imperialistic dreams of Moscow's foreign policy." The Vatican is alarmed at the alliance between the Russian Orthodox Church and the Anglican Church. The visit this summer of Archbishop Gregorio to America to cement the reconciliation of the Russian Orthodox Church in America with that of the Soviet Union has also evoked alarm in Vatican circles.

► SCENE at Jamaica (N. Y.) race-track any afternoon: a procession of priests alighting from taxicabs for an afternoon's betting on the 'ponies.' Flanking each side of the gates as they enter are two begging nuns holding out their collection plates, into which the bettors (including the priests) drop their contributions "for luck."

► FRANCO was made virtual King of Spain for life by the Spanish Cortes last June 7, when "by acclamation" it voted his "law of succession." This, as reported by the N. Y. 'Times,' makes him head of a "Catholic and social monarchy" with the right to choose his successor.

► 'THE CHRISTIAN HERALD' for last June reports a 3.6 per cent increase in Protestant Church membership in the past year. This is three times the rate of increase in the U. S. population as a whole, and nearly double the rate of increase claimed by the Roman Catholic Church. Total membership of 47 Protestant denominations is given as 43,635,058. Latest (1946) Roman Catholic claim is a total membership of 25,268,173 in the U. S., including infants and children under 13 years of age, who are not included in Protestant Church membership.

► THE COLLAPSE OF FASCISM in Europe has forced a long-needed change in distribution of some of the vast amount of land owned by the Roman Catholic Church. In Austria, the hierarchy met in Vienna last March 25, and issued the following announcement, according to the London *Tablet* of April 12: "The Bishops, in agreement with the abbots of the Austrian monasteries, declared themselves prepared to put land owned by the Church at the disposal of 10,000 settlers. It was further decided to make the greatest possible concessions to such small tenants of Church-owned landed property, and to pay due regard to their economic and social needs." In Hungary, according to the Catholic Brooklyn *Tablet* of June 7, the Catholic Church has been obliged to restore more than a half million hectares (about 1½ million acres) of land to the people.

► HEDDA HOPPER, Hollywood gossip columnist, has been imitating other rumor-mongers who fill their columns with sensational guesses about prominent Americans who are going to become Roman Catholics. In her column of last May 22, she says: "There's a rumor around New York that Marshall Field is folding PM and secretly taking instructions from Msgr. Fulton J. Sheen with intentions of becoming a Catholic."

► TIME magazine's graphic description of the execution of Msgr. Josef Tiso: "At Bratislava a fat, bullet-headed Roman Catholic priest walked to the gallows. On the scaffold, Dr. Josef Tiso, ex-president of the wartime Nazi puppet state of Slovakia, murmured a prayer and clutched a rosary. Seven minutes after the trap was sprung, the rosary fell from his lifeless hand."



► **THE ARGENTINE EMBASSY** in Washington, D. C., has explained that the law passed by the Senate last April providing for courses in Catholic moral and religious teaching in all primary and secondary schools, exempts non-Catholic pupils who do not wish to attend them. But it adds, as reported by the N. Y. 'Times' of May 20, that "If pupils do not wish to attend them they must enroll in the morals or ethics courses." (See our issue for June, 1947, p. 108.)

► **THE PROVINCE OF QUEBEC**, Canada, handed over a check for \$80,000 to the Catholic Church as first payment of a total Government grant of \$200,000 to build a Roman Catholic convent at Bogatville. "*No government in the world is closer to the [Catholic] Church than that of Quebec*," Provincial Secretary Omer Cote declared at the ceremony last June 17 at Chicoutimi.

► **SIGNIFICANT** in the report of the International Committee for the Study of European Questions (published in London and extensively reported in the N. Y. 'Times' of last June 15) is the complaint that on April 28, the anniversary of the death of Mussolini, "high masses were celebrated in memory of Mussolini in many important towns." The report further states that the most important centers of "the reorganization in secret of the Fascist party are in Milan—the home of Cardinal Schuster—well-known admirer of Il Duce.

► **THE SOUTHERN PRESBYTERIAN CHURCH** issued a statement from Atlantic City last May 20 opposing education bills in Congress which would make Federal funds available to Catholic schools. Condemning the Taft and Aiken bills as "violating the principle of the separation of church and State" and "jeopardizing many of our historic and priceless constitutional liberties," the report added, according to the N. Y. Times of May 21, that the enactment of these bills would be accepted as "an open invitation to go on tapping tax money for other Roman Catholic activities whenever its political power permits."

► **ROMAN CATHOLICS IN ENGLAND** number only 2,443,600, out of a total population of approximately 45,000,000, according to the newly-published 'Catholic Directory.'

► **NINETY-ONE AND A HALF** per cent of public school and college officials are opposed to the use of federal funds in aid of private and parochial schools, according to a poll taken by the American Council on Education. On the other hand, the same poll disclosed that 75 per cent of private and parochial school officials favor it.

► **BOOK CENSORSHIP** in Spain has been intensified lately, according to Spanish Newsletter of last April 26. Cardinal Pla y Deniel has warned all publishers and booksellers that the Falangist Director-General of Propaganda has banned all books in the Vatican Index (of forbidden books), and that they will suffer severe penalties if they continue to handle them.

► **THE CATHOLIC HOUR**, weekly nationwide radio broadcast financed by the National Council of Catholic Men in Washington, D. C., is heard over 93 radio stations in 30 States, the District of Columbia and Hawaii.

► **U. S. REPRESENTATIVE** Joseph R. Bryson (Dem. of S. C.) has introduced a joint resolution in the House of Representatives which would amend the Constitution to provide that neither Congress nor the States shall give aid to any educational institution under sectarian control. He states that the amendment is not directed at any particular faith, and is intended to prevent "increasing tendencies . . . to circumvent the article of the Constitution written by our founding fathers establishing a wall of separation between Church and State."

► **THE NEW** superintendent of schools for San Francisco, Herbert C. Clish, is a Roman Catholic.

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# About Books

**WARTIME CORRESPONDENCE BETWEEN PRESIDENT ROOSEVELT AND POPE PIUS XII;** Introduction and explanatory notes by Myron C. Taylor, 127 pages, N. Y.: The Macmillan Co. Price \$2.50

IF YOU ARE LOOKING for secret revelations from this book you will be disappointed. Couched in foggy, diplomatic verbiage, it deliberately hides the very information one should get from it—such as, the Pope's opinion on America's war aims and our help to Russia, his reaction to American insistence on unconditional surrender of the beaten Axis countries, and, above all, the Pope's preference for Nazi Germany's rather than Soviet Russia's survival.

Yet, from this very deliberate refusal of the Pope to put in writing his answers to President Roosevelt's questions on these vital points, one can, by legitimate deduction, find the answers for himself. Of the total of 29 letters, No. 11, written by Roosevelt to the Pope on September 3, 1941, is the most interesting. In it, FDR bluntly told the Pope that the Soviet Government was much less a threat to religion than the German dictatorship, and complained of the "fact" that the Churches in the U. S. were not aware of this and were thus a help to Nazi Germany. The Pope's reply was the usual diplomatic smoke-screen—falsome acknowledgement without any mention of subject.

In his explanatory notes, Myron C. Taylor (who reveals that he travelled to the Vatican seven times in seven years) intimates that he brought oral messages from the Pope to the President on these vital questions. Why is he afraid to make them public?

On July 10, 1943, Roosevelt sent a telegram to the Pope announcing that: "The soldiers of the United Nations have come to rid Italy of Fascism and of its unhappy symbols . . ." Did the Pope answer with a welcome and approval? On the contrary, he reminded FDR (July 19) of "the neutrality of the Holy See . . . which places Us above any armed conflict between nations." Even in diplomatic language, this was a direct snub to Roosevelt and his American legions coming to rid Italy of Mussolini and Fascism. After 1943—the most fateful years of the war—this 'correspon-

dence' between Pope and President becomes even more vague and almost void of any facts at all.

The book is of excellent format on beautiful paper, but its contents belie President Truman's blurb on the jacket flap that: "It is in the American tradition of open diplomacy that the world should be given the texts of messages . . . They constitute a record of incalculable value." Not when, as in this instance, the most vital messages which Americans have a right to know are deliberately omitted.

—L.H.L.

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**JOHN CALVIN'S INSTRUCTION IN CHRISTIANITY,** by Joseph Pitt Wiles, M.A., edited and abridged by David Otis Fuller, D.D., 246 pp., Grand Rapids, Mich., Wm. B. Erdman's Pub. Co. Price \$2.50

THIS is an abbreviated edition of Calvin's famous "Institutes," lucidly done from the able translation of Joseph Pitt Wiles of Trinity College, Cambridge.

The clear logic and deep spiritual insight of Calvin's Christian instruction, *well said to have entered like iron into the blood of the early Protestants and braced it to heroic endurance and endeavors*, are two things badly needed today. Calvin has fallen into disrepute in the modern Protestant world, the result of which is a too tepid tolerance toward error and too great indifference in defending the Protestant heritage.

Dr. Fuller has done a real service to American Protestantism in making the logic and inspiration of Calvin available today when they are most needed.

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**A HARMONY OF THE GOSPELS,** by Ralph D. Helm, Muhlenberg Press; 209 pp. Price \$3.50.

AN EXCELLENT comparative parallel listing of all four Gospels fitted for all kinds of Bible study. It should be of particular help to those called upon to witness intelligently to Roman Catholics. It is the first work of its kind based upon the new Revised Standard Version of the New Testament. By bringing the record of all four Gospels into focus, the author has truly made the life of Jesus one story written by four.

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**MUSIC OF LIFE,** by G. Campbell Morgan, D.D., 57 pp., New York, Fleming Revell Co. Price \$1.00

A BRIEF soothing exposition by a master-author of the spiritual life who compares the seven stages of man's life to seven musical tempos.

## THE EDITOR'S MAILBAG

### NEW ADDRESS

OFFICES of Christ's Mission are now located at 756 Seventh Avenue (at 50th Street), New York 19, N. Y.—two blocks nearer Cardinal Spellman. This move was necessitated by the condemnation of the Union Methodist Church building on West 48th Street where we were formerly located. As we are still in the same Post Office district, and all our mail comes to P. O. Box 160, Radio City Sta., there is no danger of mail going astray, even if addressed to our old address. Those coming to see us will find our offices at the corner of 50th Street and Seventh Avenue.

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WE REJOICE in the following letter from Mr. Eric Lamy whose correspondence with his Catholic instructors was published in our issue for last May:

"Dear Mr. Lehmann:

The publication in your Magazine of my letters to Rev. Fallon, Director of the Religious Information Bureau of the Knights of Columbus, brought a response of well over a hundred letters from all over the country, including some from Canada, from both ministers and laymen. I also received quite a lot of literature which proved both interesting and educational. From the great majority of those who have written me, two things impressed me most: *the honest conviction that they are saved and the thorough knowledge they have of the Bible. What a contrast with our Catholic friends! It was an amazing experience and most encouraging to me.*

*I have, of course, definitely separated myself from the Roman Catholic Church, and during these last three months have seriously taken up the study of the Bible, starting with the New Testament. At the same time I am taking instructions in the Lutheran faith, and I have an excellent teacher in Rev. Scheuerman, Pastor of the Mount Calvary Church here. I also attend the Sunday services and learn a great deal from the sermons, which are so far superior to anything I have heard in Catholic churches that there is no comparison. Already I feel closer to*

*God, and no longer have the fears and anxieties that I once had.*

I have also read your excellent book, "The Soul of a Priest," which I found most enlightening. After loaning it to a student friend at Concordia Seminary, he too became interested and in turn interested some of his student friends and they now propose to get copies for their library.

Sincerely,  
—ERIC A. LAMY

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"Dear Mr. Lehmann:

"I WANT to thank you for your continued good work in editing THE CONVERTED CATHOLIC MAGAZINE, and most especially for the very scriptural article on "How We Are Sanctified" in the May 1947 issue. You seem to me to be perfectly sound in your doctrine on this most vital subject. May God bless your continued efforts to spread the truth as millions of us see it and have experienced it."

—ROY L. JOHNSON, pastor, First Baptist Church, Canyon, Texas

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# Your Faith and Your Fortune

PROTESTANT AMERICANS cherish two things above all others—the heritage of their faith and their family fortune. Both have been handed down from their fathers and grandfathers who had to struggle to fulfill their duty in passing them on to this generation. It involved sacrifice in the past to establish and preserve these two pillars of American society, so that those living today could have and enjoy them in freedom.

Both of these—the faith and fortunes of Protestant Americans—are being increasingly threatened at the present time by the un-American and un-Christian aggression of the Roman Catholic Church—particularly as regards *Mixed Marriages*. Because of the intolerable conditions insisted upon, and made binding on unborn children by formidable legal contracts, not only the Protestant faith of American forebears is signed away to the Catholic Church, but also the *heritage of Protestant property*. "FORD FORTUNE GOES TO THE CATHOLIC CHURCH," was the boasting headline in a Roman Catholic paper recently. This happened by means of the marriage of Henry Ford II to a Roman Catholic girl. Many other Protestant fortunes—large and small—are likewise being signed away by Mixed Marriage contracts with the Catholic Church.

*Will your son or grandson also sign away this double heritage of your faith and fortune that was passed on to you, and that you will bequeath to them after you are gone? Wouldn't you like to have some well-established institution ever on guard to advise, to warn, to educate, to help and work unceasingly so that these two heritages that made America great will be preserved—through your family and other Protestant families of America?*

CHRIST'S MISSION IS THAT INSTITUTION. Through this magazine and its other work, it labors for this end: *to preserve the culture, the faith, the institutions and the inheritance of Protestantism for future generations*. Its work is vitally needed today—more so for the future when our children and grandchildren will have the destinies of America in their hands. By supporting the work of Christ's Mission NOW, and sharing with it a part of what you either have inherited from your ancestors, or have worked for yourself, you will be helping to keep America Protestant and prosperous for your children's children—the same as when you were born into it.

**PLEASE GIVE THIS YOUR EARNEST CONSIDERATION NOW.  
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